Vol. XV OCTOBER, 1902 No. 10

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

STATE CONVENTIONS

...OF THE...

Luther Leagues

...OF...

Pennsylvania, Kansas and Minnesota

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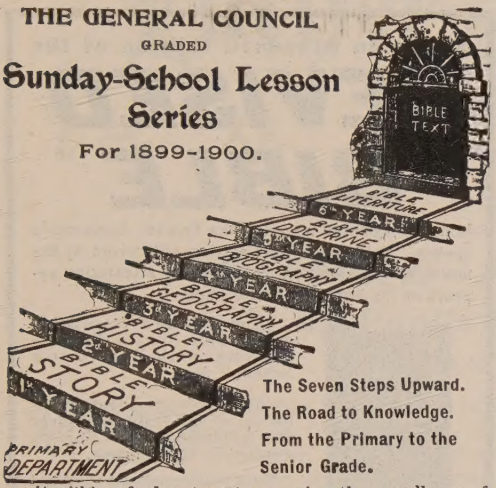

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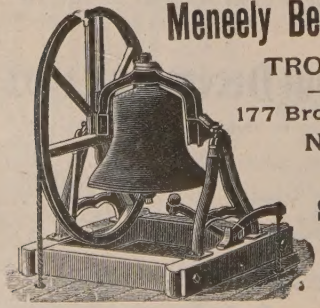

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Luther League Review

Vol. XI. No. 10

Fiftieth Anniversary

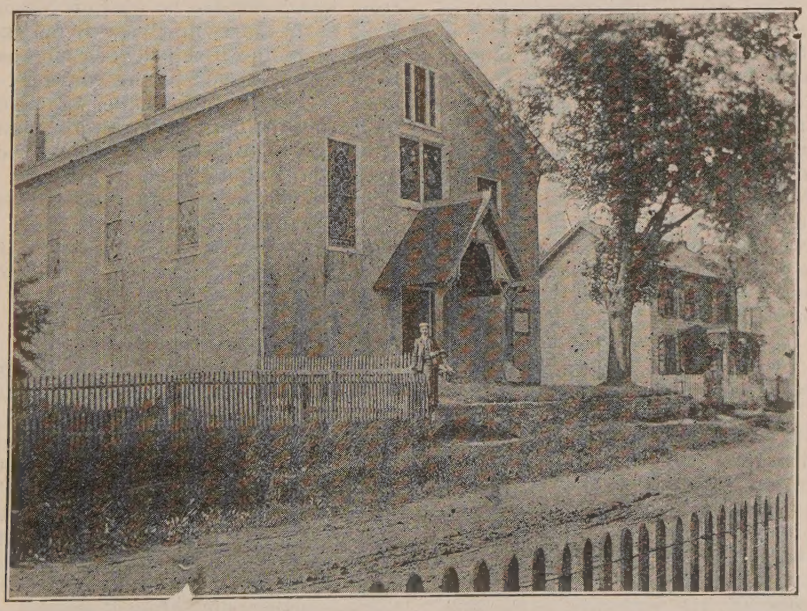
Of St. Paul's Lutheran Church,

Lionville, Pa.

ON July 30 and 31 the congregation of St. Paul's Church of Lionville, Pa., Rev. Chas. R. Streamer, pastor, celebrated the fiftieth anniversary of their organization with appropriate exercises. Letters of invitation were addressed to all the former pastors now living and secured the attendance of Rev. Dr. Klinefelter of York, Rev. Cressman of Lewistown, Rev. Cook of Hanover, Rev. Lentz of Pottsville and a child of the congregation, Rev. Oberholzer of Troy, N. Y., while others sent letters of congratulation. All those former pastors present took their several parts in the exercises, delivering sermons and addresses which were listened to with close attention and deep interest by the large audiences in attendance at every session.

From a souvenir programme we take the following historical sketch prepared by the pastor, Rev. Streamer:

It is impossible to state when Lutheranism first came to Uwchlan Township. Henry Melcher Muhlenberg, the patriarch of American Lutheranism, organized the first congregation in Chester County, to which the name Zion was given. In 1771 a new building was begun, made of logs and located in what was then known as Vincent Township, about 5 miles west of the Trappe. The other Lutheran churches of the county are the outgrowth of the Zion congregation.



ST. PAUL'S LUTHERAN CHURCH, LIONVILLE, PA.

The history of St. Paul's Lutheran Church, Uwchlan, dates as far back as 1833, when William Colton organized a union Sunday school in the "White School House." Out of that little Sunday school grew two congregations.

Soon after Rev. Fred. Ruthrauff began preaching to the Lutheran people of the community and Rev. Jesse Knipe to the Reformed people, but it was not until February 9, 1838, that a meeting was held in the home of Peter Acre, where it was "Resolved that in reliance on the help and favor of the Lord an effort be made to build a Union Church for the use of the Evangelical Lutheran and German Reformed denominations." The name later on was changed to "St. Paul's Church in Uwchlan Township."

The location was on a piece of ground near the "White School House" and the building erected was of stone at a cost of $1483. June 5, 1838, the corner-stone was laid and on November 6 and 7 of the same year the building was dedicated with appropriate services. The formal organization of the Lutheran congregation took place on Monday, November 12, 1838. First officers elected were: Elders, Peter Acre, Moses Hartman; deacons, Elias Oberholtzer, John E. Hartman.

A protracted meeting was held for five days, closing on December 12, 1838, when sixteen members gave in their names as charter members of the church. Thus it will be seen that the number of the members at the organization of St. Paul's Church was but small; the day of small things, however, is not to be despised. Rev. Fred. Ruthrauff was the first pastor of the church and continued to serve until June 4, 1843. He was succeeded by Rev. John McCron, D.D., December 17, who continued as pastor until July 27, 1847, when he and Rev. D. Miller exchanged pastorates. The latter remained but two years and was followed by Rev. Peter Raby, September 27, 1849.

Rev. Raby served the church faithfully for nine years and was held in high esteem by his people. Nothing eventful took place in the course of his pastorate until 1852, when through his efforts a dissolution took place between the Lutherans and Reformed. The former disposed of their interest in the property to the latter for $700, and bought a lot in the village of Lionville, about a mile distant. Here the corner-stone for a commodious two-story church "was laid with appropriate religious services July 31, 1852." "St. Paul's Ev. Lutheran Church at Lionville, Chester County, Pa., was solemnly dedicated to the services of the Triune God January 1, 1853. The dedicatory services were read by the pastor, after which an appropriate and impressive discourse was delivered by Rev. E. W. Hunter." The building erected was of stone and cost about $4000. There were 42 members of the congregation at the time the church was built, but three of whom survive.

On June 20, 1858, Rev. Samuel Aughey succeeded Rev. P. Raby. Soon after he took charge a separation took place in the pastorate, St. Matthew's and St. Paul's withdrawing from St. Peter's and forming a charge, Brother Aughey continuing as pastor of the Lionville charge and in the year 1860 a parsonage was purchased by St. Paul's congregation, adjoining the church, for the sum of $1500. Rev. Aughey resigned as pastor during the summer of 1861, and on November 10 Rev. Christian D. Ulery became his successor. The pastorate of this brother lasted less than a year. Soon after he took charge he enlisted in a company of volunteers being formed in the community and marched to the front in defense of the Union. He contracted a cold in consequence of exposure, which rapidly developed into pneumonia, from which disease he died on November 7, 1862, in the thirty-first year of his age. The mortal remains of this devoted and esteemed pastor were placed in the cemetery adjoining the church on November 10, exactly one year from the date he began his pastorate.

Rev. Soloman Sentman became the spiritual guide of this charge on January 4, 1863. His memory is still cherished by those to whom he broke the bread of life. July 1, 1870, he tendered his resignation in order to become principal of the Preparatory Department of Pennsylvania College at Gettysburg.

It was not until May 1, 1871, that Rev. J. R. Shoffner began his labors as pastor. He continued in this relationship until the winter of 1876. After a period of several months Rev. H. S. Cook became pastor on March 11, 1877. His labors were abundantly blessed, as under his ministry the congregation increased largely in membership. The church was remodeled in 1880 at a cost of $2300 and the rededication took place January 2, 1881. On October 8, 1882, Rev. Cook preached his farewell sermon, after a successful pastorate of over five years, going from here to Harrisburg.

December 1, 1882, the Rev. Wm. F. Rentz became pastor of this charge, in which relation he continued until April 1, 1888, leaving to accept Home Mission work at Atchison, Kansas. His energetic labors were the means of developing all departments of church work. During his pastorate the Sunday school room was remodeled at an expense of $700 and much improved.

Rev. M. S. Cressman began his labors as

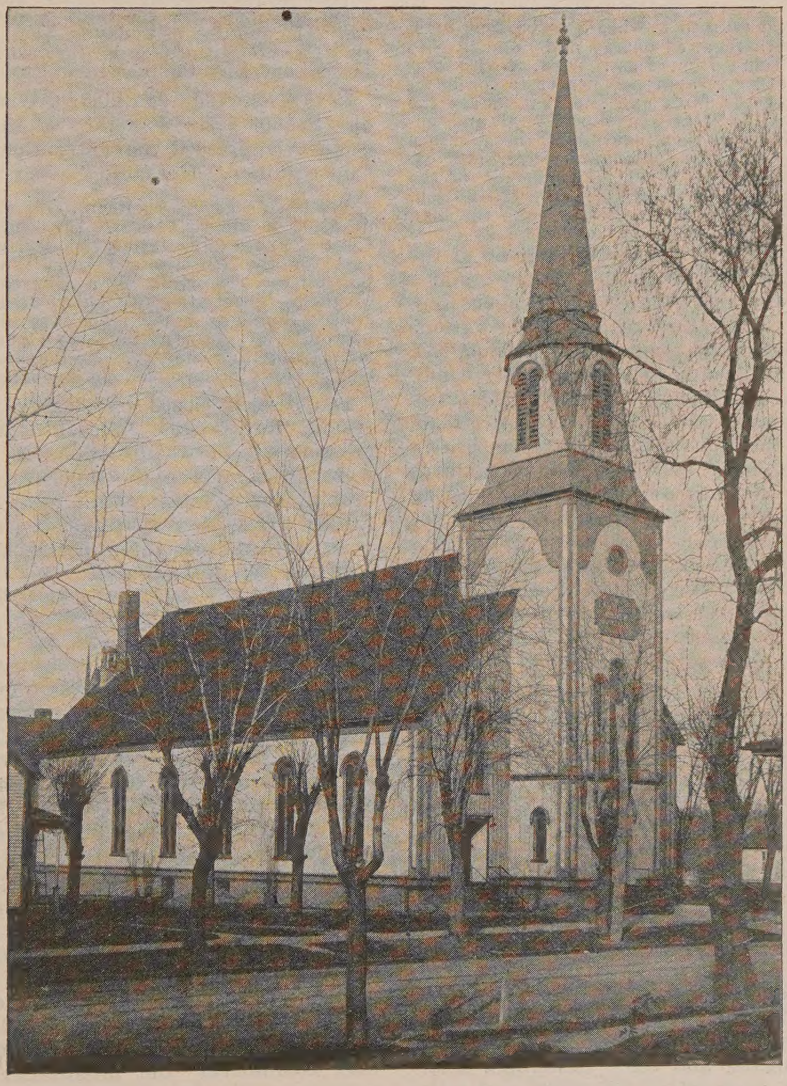
(*Continued on page 22.*)

Luther League of Illinois

Eighth Convention, at Galesburg, Aug. 27 and 28

By May C. Mellander

THE eighth annual convention of the Luther League of Illinois was held in Galesburg the 27th and 28th of August in the Swedish Lutheran Church, a church teeming with historical interest to Lutherans in Illinois and to the Augustana Synod in particular. The first session on Wednesday afternoon began at three o'clock by singing the hymn, "All Hail the Power of Jesus' Name." The devotional exercises were conducted by Rev. T. A. Swanberg of Woodhull, Dr. C. W. Sifferd of Carthage and Rev. C. E. Hoffsten of Rock Island. After the singing of another hymn Rev. P. Peterson, pastor of the church, welcomed the delegates most heartily and earnestly:



SWEDISH LUTHERAN CHURCH, GALESBURG, ILL.,
Where the Sessions Were Held.

After telling of the pleasure it was to have the convention in Galesburg, he said, in part, that the Luther League supplied a long felt want. First it represents a great unifying force in the Lutheran Church of America. Secondly, it will teach the people more of practical Christianity. The Lutheran Church has been likened to Mary. It is true, but it should be our aim, however, to unite the characteristics of Mary with those of Martha, and thus

produce not only an earnest, meditative Church, but an active and energetic one as well. In the third place, the Luther League should be a training school for the young people in church work.

In responding the president, Rev. C. O. Solberg, of Rockford, said: Let us ask, as delegates and visitors, what have we come for?

The blood goes to the heart to be sent upon its way with renewed energy and impulse. So we have come from East, West, North and South in order to approach nearer to the heart and soul of the faith and life that makes the Lutheran Church of the world vital and enduring. Of old, men said that these things made the theologian—thought, prayer and experience. So say we now; but instead of the theologian we say the Christian. Meditation, prayer and practical experience make the man of Christian principles and character.

Very interesting reports were given of the work in the various district Leagues, and a roll call was held of the local Leagues represented. The annual reports of the various officers were also read at this session. All showed the League to be in a better condition than ever before. The statistical secretary, Miss Anna O. Gunderson, Chicago, reported the total number of members in the State 3050. The Extension Committee sent out circulars during the year, asking the pastors what they considered the chief hindrances were for successful young people's work. Both interesting and instructive replies were received. Six Leagues were admitted into the State organization.

Dr. L. A. Johnston of St. Paul, Minn., closed the session by pronouncing the benediction.

Second Session

On Wednesday evening the prettily decorated church was filled with an enthusiastic and appreciative audience. The second session commenced with an organ solo by Miss Mary Envall, organist of the church. The opening service was conducted by Rev. G. E. Hemdahl of Princeton, Rev. J. H. Stenberg of Leland and Rev. J. C. Quello of Chicago. The music for the evening was excellent, and consisted of two vocal solos, "The Lost Chord" and "The Ninety and Nine," by Prof. Rudolph Lundberg of Galesburg. The selection, "Easter Morn," with violin obligato, and the "Hallelujah Chorus," were rendered by the choir under the leadership of Professor Lundberg.

Two highly interesting and instructive addresses were delivered, the first by Dr. Gustav Andreen, president of Augustana College, Rock Island. His subject was "Our Inheritance."

In introducing his subject Dr. Andreen dwelt upon our appreciation of a worldly inheritance. How much more then should not a spiritual inheritance of the mother Church mean? The Bible, upon which the Church is built, is one great inheritance. Another is the evangelical conception of this Book. Historical traditions and the spirit of them have a molding effect upon those in the Church and becomes a part of them. On this account there are great opportunities for work now in the home and foreign fields. Opposition is sometimes good for us, and often proves a blessing. Much has been done to deprive the Lutheran Church of its inheritance, but encouragement and strength have come until now it is the third in size in America. The question of to-day is, Shall the younger generation continue in the work of their fathers and keep the inheritance?

Rev. A. C. Anda of Chicago, Western Sunday School Field Secretary of the General Council, addressed the convention on "Our Opportunities." He said:

We have a goodly heritage. We are the children of a king. We are the children of a Church unswerving in her fidelity, a haven of rest for the storm-tossed sea. We have opportunities because it is a Church of many tongues. The Lutheran Church uses more languages than any other. There is also the opportunity of perpetuating this Church in the language of this country. Be loyal, stand upon God's words immovable and unchangeable.

The session closed by singing the Rally Hymn. Rev. August Johnson of Monmouth pronounced the benediction. A reception was then tendered the delegates and visitors by the members of the local League in Luther Hall. A very pleasant social hour was spent in becoming better acquainted with our fellow Leaguers.

Third Session

On Thursday morning all assembled again. The devotional exercises were conducted by Mr. C. T. A. Anderson of Chicago. At the close of this service a business session was held. The Credential Committee reported that 77 delegates were present. Including visitors over 100 from various parts of the State were in attendance during the convention. The following officers were unanimously re-elected: President, Rev. C. O. Solberg, Rockford; cor. and rec. sec., Miss May C. Mellander, Elgin; statistical sec., Miss Anna O. Gunderson, Chicago; treas., H. W. Theis, Beardstown. The Executive Committee consists of Rev. Chas. P. MacLaughlin, Chicago, chairman; Rev. C. Christenson, Geneva, and Prof. L. A. Vigness, Ottawa. After reports of several committees the programme for the morning was taken up. A very instructive paper on "Prayer" was read by Rev. T. T. Aarrestad of Morris. He said, in part:

It was impossible to speak of Christian character without prayer. There is need of diligent and earnest prayer among the young people, but work must go with it. Prayer has a subjective element. The one who prays must be fit to receive that for which he asks. Prayer should be public and private, in the church and at the family altar.

A short discussion on this subject fol-

lowed by Rev. C. Christenson of Geneva. Rev. A. P. Fors of Chicago offered prayer and pronounced the benediction.

Fourth Session

The afternoon session was opened with devotional exercises by Rev. R. Schmidt of Beardstown. After a short business session Mr. J. B. Oakleaf of Rock Island, the first president of the Luther League of Illinois, addressed the convention for a few minutes. He spoke of the early work of the League in the State and urged the necessity of more earnest young men to take an active part in church work.

A valuable paper on "The Dangers and Values of Temptation" was read by Rev. J. H. Stenberg of Leland. He said, in part:

Temptations come from without and within. They come in so many forms and ways that we do not always understand them and do not see the danger. Only when temptations are endured and resisted do the values arise. They bring on self-knowledge and an increase in moral strength. We learn of the weakness of Satan's power as compared to the will of God.

After this paper the morning's discussion on prayer was continued by Rev. P. Peterson of Galesburg, Rev. J. C. Quello of Chicago, Rev. T. T. Aarrestad of Morris and Mr. J. B. Oakleaf of Rock Island.

A Question Box, conducted by Dr. C. W. Sifferd of Carthage, followed. Many interesting and instructive points concerning Luther League work were brought out.

At the close of this session a trolley ride was taken through the beautiful city of Galesburg. After a long and pleasant ride supper was served to the delegates in Luther Hall.

Fifth Session

The fifth and last session commenced on Thursday evening by singing, "Lord, Keep Us Steadfast in Thy Word." The evening devotional exercises were conducted by Rev. C. E. Hoffsten, Rock Island; Rev. Alfred Ostrom, Aurora, and Rev. S. C. Simonson, Chicago. Beautiful music was rendered during the session, and consisted of vocal solos by the Misses Esther Wahlberg, Julia Byloff and Selina Oberg, and a violin solo by Mr. Axel. Lindquist.

Rev. A. P. Fors of Chicago then addressed the audience on "Our Spiritual Mother."

He spoke in glowing terms of the remarkable growth of the Church and what it has accomplished. Its mission is not merely to preach, but to evangelize the world. The servants are not only preachers, but pastors as well. Figures were given showing the growth and also the comparative strength of the Church.

Rev. E. P. Schueler of Quincy made the closing address. He chose as his subject, "The Mount of Privilege, the Valley of Duty." Rev. Schueler spoke of lessons gathered from scenes on mountain tops in the Bible.

The Mount of Beatitudes, sacred because of the scene of that marvelous discourse which has been called the constitution of the kingdom of Heaven. The Mount of Transfiguration was another preparation for the disciples. Christ comes down from His glory on the mountain tops to the foot of the mountain where are earth's needs and helplessness. He cures the sick and makes the leper whole. These contrasts represent the nature of the Gospel of Christ. His life is an illustration of deeds of ministry and sacrifice. It leads us to the summit of glory and sends us back again to serve from the help we have received. With our inheritance comes responsibility. Much will be expected of those to whom much has been given.

After the resolutions had been read the audience sang, "A Mighty Fortress is Our God," after which all united in repeating the Lord's prayer. Rev. P. Peterson, who had first welcomed the delegates, then pronounced the benediction.

This closed one of the most successful conventions ever held by the Luther League of Illinois. The hospitality of the people of Galesburg, the excellent music, the pleasant association with the young people from various parts of the State made it a gathering long to be remembered, while the addresses presented and the many helpful words spoken made an impression on all which will last and will be felt throughout the State.

Waiting on the Lord

In China the Young Men's Christian Association is called "The Christian Association of Men of Vigorous Years." There is inspiration in such a name. There should be inspiration in the mere fact of youth to every young person in the world, whether in the Celestial Empire or in other parts of the kingdom of the Prince of Peace. And the best of it is, youth covers a long period of time, if we know the secret: "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Keep Moving!

Action is essential to progress. Whether we are going in one direction or in another we must be in motion. To be utterly at rest is a barrier to effort in the right direction. Going in the right direction is, indeed, secondary or supplemental to going somewhere, rather than not moving at all.—There is a great practical truth in the statement, "The Lord cannot switch a motionless engine." We must be going in some direction before we are going right.

12

The Heavenly Home

By Anna Godberson

IN the beginning man was created in the image of God, perfect, holy and without sin, and lived in perfect peace and happiness, seeing the Creator face to face. But being endowed with a rational mind he allowed the tempter to lead him to disobey God's command, and consequently, according to God's previous threat, "In the day thou eatest thereof thou shalt surely die," he fell from grace and was driven from the Garden of Eden. Thus "by one man's disobedience all were made sinners," and all have come short of the glory of God.

But God had provided a way by which fallen and sinful man might still inherit life. The promise was made to the patriarchs, Abraham, Isaac and Jacob, and to their descendants, the Israelites, of a man who would save his people from their sins. The character, mission and sacrifice of this future Saviour were prefigured in many instances in the Old Testament, by the sacrificing of "a lamb without spot or blemish." Jerusalem, Israel's capital both of government and religion, typified the heavenly Jerusalem prepared for those who have accepted the pardon and faithfully endured to the end. In the fullness of time the promise was fulfilled. The Saviour, who was to be "a light to lighten the Gentiles and the glory of Israel," came into this world as a helpless babe. His earthly life and ministry were short, but his mission—namely, the revelation of the Father's love and the redemption of man, was accomplished by His death on the cross.

But what does this redemption mean? It means that the wrath of God which we have incurred by sin has been removed. It means that instead of everlasting punishment we inherit everlasting blessedness. It means that we have in our Saviour a friend and elder brother who is ever with us and ever ready to help and protect us. It means that we owe Him a debt of gratitude which can never be canceled. It means that Christ by His suffering "left us an example that we should follow in His steps." It means that we are no longer "strangers and foreigners, but joint heirs with Christ and fellow-citizens with the saints." And if heirs with Christ, we inherit His heavenly home, which He has gone to prepare for us.

Of this home Christ has spoken as a sheepfold of which He is the door and into which no man can enter but through Him. He also likens the kingdom of heaven to a man who hires laborers into his vineyard early in the morning, at the third, sixth and ninth hours, and again at the eleventh hour, giving to each the same reward for his labor. So shall all inherit alike; those who began at the eleventh hour to labor in the Master's vineyard shal inherit with those who have toiled all day. Those who have not known ease and pleasure on earth shall receive joy in full measure hereafter, for in heaven there is neither parting nor pain, neither sorrow nor death, for there is no sin there. Poets have sung of the glories of heaven, artists have attempted to picture it, but we have no more authentic description of it than that given by St. John in the Revelations. He says: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: and had a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that talked with me had a golden reed to measure the city and the gates thereof, and the walls thereof. And he measured the city with the reed, twelve thousand furlongs. The length, the breadth and the height of it are all equal. The building of the walls of it was of jasper, and the city was pure gold, like unto clear glass. The foundations of the wall of the city were garnished with all manner of precious stones. The twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

This, even, is but a weak attempt at a sublime subject, but our fondest hopes and liveliest imaginations can only come far short of the truth, for, as St. Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Convention Reflections

By a Delegate to the Recent Meeting of the Luther League of America

— "May we not see the day when each Lutheran college and seminary shall have a Luther League chair endowed, or a Luther League building?" was a significant question from Dr. Swenson at the Rally. It seems providential guidance that brought forth this idea side by side with that given in the Literary Secretary's report for the improvement of the system of credit marks for Reading Course work. Every pastor has earnest helpers among the young people of his church—teachers in the Sunday school, for example—who earnestly wish to be better educated and trained for the work they have undertaken, but the facilities to acquire this education are not at their command. Is it not within the power and does it not therefore become the duty of Lutheran institutions of learning to provide these facilities?

— "Faith healers make out the programme for God—a certain cure in man's time," was Dr. Gerberding's striking allusion to one of to-day's most attractive substitutes for true religion. This was accompanied by the declaration, "Prayer for temporal blessings must always be conditional," which caution, if heeded, would save many a heartache and murmur against God for seeming unfaithfulness to His promises.

— "Pray, but don't neglect the means of grace," was another of Dr. Gerberding's admonitions. Mistakes in this direction were illustrated by the story of a woman who prayed for her son in California and then utterly neglected to use the means at her command to bring about the answer to her prayer.

— Dr. J. A. Wirt's paper said: "Prayer is not simply the use of a few well chosen petitions, but it is to be ready and willing and to really expect that God will use us in the answer to our petitions." This brings prayer and work close together, indeed, and illustrates Christ's meaning in His words about the fervent effectual prayer of the righteous man.

— "The League must obey her mother, the Church," was the thought of one paragraph of Rev. M. J. Bieber's paper on "The Local Work of the Luther League." It bids us remember that the League has no right to interfere with the established forms of worship or methods of work of the Church. These are based upon Scriptural ground and fortified by success in practice through many years; and as religion and man's need of it do not change with flight of time, so do not its forms of expression need revision from year to year. "If the League attempts to ride over the Church," concluded Pastor Bieber on this point, "its members become mild anarchists."

— "Work without prayer," said Mr. M. C. Olson, "can only be done by those who are living without Christ." Does not that mean that if one is conscientiously working, even in the earthly vineyard of God and is not habitually praying, that he is working without Christ? "Lo, I am with you alway," is the promise to those sent out to work. Certainly this companionship can be maintained only by communion.

— Dr. Harpster, in his address in St. Peter's Church, Minneapolis, on Wednesday evening, said: "Among the most delightful hours of my life are those I have been spending these two days over in St. Paul, at this polyglot Lutheran gathering. It has broadened my spiritual vision. It has given me new hope for my Church. It will send me back to my work in distant India a more hopeful man, with a more buoyant optimism as to the future of our Church in this country." Words like these from the man who represents in India the polyglot Lutheran Church as no other man represents it make the Leaguer feel glad that he contributed even his presence toward the inspiring success of that St. Paul gathering. And now the Leaguer's further duty is to see that when Dr. Harpster returns to distant India his "buoyant optimism" does not give place to gloomy pessimism from lack of support that he can help to give.

— "The Church's great work is to present Christ to the world as the Redeemer. The Church offers a remedy for the guilt and the power of sin. The Church's work in this new century will be to prevent men from being absorbed in the world by giving a larger interpretation of life." In these few sentences from the address of Dr. C. S. Albert on Wednesday evening there is presented the complete work of the Church. Whatever of real brotherly love, and whatever of true philanthropy there is in the world today have their root and strength in the Gospel. Genuine righteousness surely did exist before the Gospel era, but only as it anticipated the Gospel truth. If, then, the Church should listen to the popular demand of the day, that she preach and pray less and work more for the material and social betterment of mankind, she would be cutting off the world from the fountain head whence these blessings flow.

Our Reading Courses

By the Literature Secretary

LET it be thoroughly understood, once for all, that reading is not a mere pastime in the conception of our League book department. Not that the study of our few volumes comprised in each of the courses, is destitute of real enjoyment. On the contrary, those persons who have taken the Literature Certificate seldom fail to express the cordial satisfaction which they have derived both from the books themselves and also from the excellent personal discipline involved. To conscientiously set apart a certain little portion of each day, say an average of half-an-hour, for the thoughtful reading of a few substantial wholesome pages which build up the mind and soul in religious knowledge is in itself a splendid character development, apart from the actual information and stimulus which we get from the chapter.

No question is asked in the discussions of practical problems at our conventions more frequently than "How can the League be made more of a factor in the life of the congregation?" This is touching the very nerve-center of the whole problem we are trying to solve. Answer this one question and all other problems will settle themselves.

Can there be any other true answer but this one—viz., The way to make the Luther League more of a factor in the life of the congregation, is to quietly, persistently, patiently educate our young people into the spirit and the principles for which our grand old Church has always stood. Not by holding bazaars, fairs, festivals, suppers and entertainments of all kinds, but by a course which involves much less excitement and notoriety, as well as much more indifference and difficulty, inculcating deep into the hearts and souls of our members a clear Lutheran consciousness.

Whatever seemingly insuperable hindrances stand in the way of accomplishing this, when the spirit of the age is so utterly adverse as it is nowadays we absolutely must accomplish it in at least as many hearts as possible and dare not compromise. Nay, all the more, because the spirit of the age is so ominously loose on questions of doctrine and historic principles we must be untiring in our efforts and persevere at any cost.

The books of the Reading Courses are a great help to this end, and as such they ought to be in the possession of every Lutheran Sunday school and Luther League in the land, and of every individual who can afford a little library of his own. Especially since the offer of the "installment plan" has been made they are fortunately put within nearly everybody's reach.

It Shows

"Why did you not give that boy a position?" some one asked of a merchant who had refused a lad's application. "Because he borrowed 10 cents from my boy once, at school, and never returned it," was the answer. "A little thing like that shows what a boy is more than a dozen recommendations." Was the judgment harsh, or wasn't it fair, after all?—*The Lutheran.*

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Adopted by the Luther League of America.

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When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. Fry, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the Luther League Review, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Luther League Topics

23d Week after Trinity. November 2, 1902.

Our Polyglot Problem

(Acts II : 7-12)

Missionary Topic reviewed by Rev. C. O. Solberg

Of course we understand by this chiefly the problem of successful transition into the English tongue. In this matter we of the Lutheran Church are now at an acute stage, for there is no problem so long as all moves in the ways received by inheritance. But the transition threatens to dislodge faith, to weaken character, and to deprive the soul-life of the well-known and reliable aids provided in the old tongue. In a foreign-speaking synod which admits of English work, a statistical analysis of conditions reveals that ministerial services generally are from 2 to 7 per cent. in English, whereas fully 60 per cent. of the people understand the vernacular. And this 60 per cent. includes especially the young, the untried, who are farthest from spiritual aptitude. The language question is therefore very important.

I. *Nature versus Culture.* The language change and its involved problems is in the first place a matter of nature. Never has the abiding influence and deep vitality of human speech been so clearly shown. The mind is not only habituated to the old language, whatever that may be, but in it has found its life and satisfaction. A language greatly affects the thoughts, feelings, customs, and manners of men. This change, so ungainly to the tongue, is not due to sentiment, or notion, or the spirit of the times, but is simply one of the irresistible processes of nature. Nature is just as potently present in the putting on of English as it was originally in establishing the old language and ideas. As France amalgamated the Norsemen in Normandy into the French nationality, so English will amalgamate all foreign-speaking peoples in America, making them part of this great civilization, in a closer sense than is possible, save in the common tongue. Culture, too, is lending its hand. For school, common and collegiate, telegraph, telephone, newspaper, literature, as well as the talk of the hustings and the street render an influence, ever active and ever present, upon old and young. The question then is not a question of stemming the tide, but a question of wise transition and of appreciating the providence of God in the matter. Undoubtedly God has His purpose, to which we must acquiesce humbly and in self denial that in this tongue and land we may freely witness to the Cross and the Gospel of grace. The problem is vitally one of self-abnegation.

II. *A Home Mission Problem.* Competition we say is the life of trade. So home mission work is more active in our Church because of the divisions among us. Each nationality strives to look after its own people. The English synods strive to gather that which is in danger of being lost. Whatever the language, we have a great duty of trying to provide word and sacraments for the lost and wandering among our own people. Let us labor to fulfill the command, "compel them to come in." What is your Church and synod doing in this line? Who are your leaders in the field? Have you looked up the numbers, geographical location, and strength of the various linguistic elements?

III. *Clear Sight.* None of the interests referred to are unimportant. It is just because nationality and language, custom and revered religious practices, are important that the problem becomes difficult. It is very necessary then to emphasize that which is foremost. Here no Lutheran hesitates to name his faith, as embodied in the symbols of the Church and faithfully transmitted in the pulpit and at the altar. God grant that the transition may not disturb the most holy and most reverent in our hearts. God grant that we may transmit the faith of our fathers, pure and unadulterated, in all its pristine vigor. For to the individual and to the Church the doctrine of the cross is an ever fresh fountain of life and joy and peace, that should be always flowing freely.

IV. *Patience.* The synod to which your home church belongs may be foreign-speaking. Do not let this awaken criticism and ill-will, but endeavor to enter into its life and acquaint yourself with its institutions and interests. If each will be faithful to his own, the polygot problem will be greatly simplified. For the problem consists essentially in, that language change puts foreignism, ignorance of the mother tongue, unfamiliarity with the Bible and doctrinal terms and books of worship between the young person and the natural helps that do so much to keep him in the Church and to save him from the alluring world. These difficulties mean so much to a young person. You remember Gideon's test. May this be the way in which God is counting out the unfaithful in heart? Let us not be of the rejected.

There is nothing more pitiful than that

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 52 page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

where an aged pastor has labored for long years to fasten the holy practices and beliefs of the mother church, so evangelical and so full of grace, we should see language change undermine faith and lay low the barriers, and let in the world, together with that monster indifference. As when the dikes of Holland are cut, the sea rushes in upon the helpless land, so worldliness rushes in upon unresisting souls, and too often faith and Christian character are buried in oblivion. How many a time this has occurred! As a Church we need patience with each other and with the circumstances. God is putting us to the test, and it is ours to be found loyal. Then our Church shall be as vessels filled by the Lord, as a rock and a shade in a weary land.

Luther Day. November 9, 1902.

The Pre-Reformation Drama

Acts xvii: 22-28

Historical Topic reviewed by Rev. J. C. Schindel, Newark, Ohio.

God moves in a mysterious way
His wonders to perform.
Deep in unfathomable mines
Of never failing skill,
He treasures up His great designs,
And works His sovereign will.

From the ends of the earth, from the distant isles of the sea, from the home-land, from the quiet hearth, from surging battlefield, from market place and council hall, from the cell of the obscure recluse and the public rostrum, when God spake, the actors in the Pre-Reformation drama stepped upon the stage. In the history of the world and of mankind, it has been always so. Before the Reformation came the antecedent causes—changes in social conditions, evolutions in knowledge, revolutions of nations, epochal and world wide inventions and discoveries—momentous events casting their portentous shadows before. Whether we observe the atmosphere of the preceding age, surcharged with dissatisfaction in material and spiritual conditions, or mark the "forceful personality" and "molding leadership" of the men the age brought forth, we see the wine presses busy, busy with God's own vintage, and know that the new wine means the bursting of the old bottles.

The actors—men and nations, Church and State, kingdoms and principalities, emancipated thought and spirit—began moving upon the stage more than three centuries before and with the divinely ordained geographical discoveries and useful inventions as vital and dramatic accessories began and augmented the movement which culminated in the sixteenth century Reformation.

At Mayence, Guttenberg was inventing and perfecting the means, rude, rough and rugged as they now seem, whereby the Word of God and the thoughts of men were to find material and permanent form. His uncouth type and clumsy printing press gave learning and literature their first wings that they might fly to the uttermost parts of the earth and become a solace and hope and light to the hearts of men. Guttenberg's first printed book was a Latin Bible.

The infidel Turk with scimiter and horse became an army of the Lord, and when he carried his victorious advance from the eastern shores of the Adriatic half way across the Continent of Europe, he captured the Byzantine capitol by the Thracian Bosphorus. Thus with the fall of Constantinople the world's great hermitage of scholars was broken up, and its fragments scattered to the four winds of heaven, inaugurating a leavening process of learning which shall endure to the end of time. But the Turk did more. His interference, limiting the world's commerce by the open sea, presented a problem which led the Spanish and Portuguese navigators, Prince Henry, Diaz, Vasco da Gama and Columbus, to attempt an Indian route, first around Africa eastward by way of the Cape of Good Hope, and then by the Atlantic; thus discovering a continent, opening a new world, making possible the intercourse of the nations, destroying popular superstitions and manifesting the benevolent Providence of God. The discovery by Columbus of the outlying islands of the American continent was not the result of chance.

Meanwhile the Romish Church was contributing elements which would demand her own renovation. Arrogating to herself the prerogatives of God, she exacted from her votaries that which neither the Word commanded or conscience allowed. With penances and tithes, she filched the rich and poor alike. She touched human life here in its every relation, denying to vast numbers by monasticism and celibacy the virtuous restraint and divinely ordered companionship of the married estate, and then assigned to purgatorial fire or the felicity of paradise according to her whim or material advantage. She denied to the laity the Holy Sacrament of the altar in both kinds as instituted by Christ, and spoke with absolute authority in the interpretation of God's will and revelation to men. Civil affairs were subordinated to the Papal office, and the government of earthly kingdoms was to be regulated by the See of Rome, maintaining a supremacy of the Church over the State by carnal weapons constantly stained with Inquisitorial blood. Mediæval Europe was to have no higher conception or ideals of intel-

lectual or spiritual life than Rome was pleased to give. Her clergy were known far and wide to lead corrupt and grossly licentious lives, and through degeneracy and intellectual deficiency were unable to meet the demands of the expanding and progressive age now ushering in. She prohibited, under penalty of excommunication, the possession and reading of the Bible and her forms of worship were sung or said in a language or vernacular unknown and unintelligible to the common people. Her final appeal to the lowest motives of unregenerate human nature in the sale of criminal indulgences, converting the House of God into a den of thieves, discovered the depths to which the Holy Roman Church had sunk. The ecclesiastical pride which characterized the whole prelatical concern is voiced in the blasphemous salutation addressed to Pope Julius II in the Fifth Lateran Council, "Tu alter Deus in terris" (Thou other God upon the earth). The prestige and authority of the politico-ecclesiastical institution known as the Holy Roman Catholic Church were waning and crumbling needing but the sturdy blow upon the Schloss Kirche door at Wittenberg to accelerate and complete the downfall, that through the man-made and obscuring walls the Sun of Righteousness, with healing in His wings, might shine once more.

The nations, too, were performing their part in this stupendous drama. France first unfolded what is now termed "modern nationality." Philip IV withstood Pope Boniface VIII to his face, and compelled Pope Clement V to relinquish Rome's political sovereignty over France. Kings Louis XI, his son, Charles VIII, and Louis XII by temporary conquests abroad modified and influenced the politics of all Europe.

From Edward I to Henry VII England progressively strengthened her political unity, and embodied in her national life and constitution anti-papal sentiments, to grow sufficiently strong under Henry VIII to at last irrevocably break with Rome.

Spain had waged a successful war extending over a long period of years with the Moslem, and now uniting the strong kingdoms of Portugal and Navarre, of Arragon and Castile, enriched by her revenues from her vast possessions in the New World, arose from an insignificant people to a nation of undenied supremacy. Her victorious armies, reinforced by the invincible German, carried her banners to the very doors of the Vatican and held Italy's forces at bay, powerless to do the Pope's bidding in restraining or preventing the already coming Reformation.

The practical serfdom of the peasantry and the enlarging power of the imperial cities were not only disturbing, but divisive elements among the German States soon to be molded into a unified nation by the prudent hand of Maximilian I, whose grandson, Charles V, born of Philip and Joanna, daughter of Ferdinand and Isabella of Spain, thus in the second decade of the sixteenth century, came to the kingdom at God's most opportune moment. Charles' hold upon so splendid a scepter was conditioned upon his ability to put in check the ever threatened outbreak between the House of Hapsburg and united France, or prevent the conjunction of their power in the deposition of himself. How majestically and significantly these actors move and take their places, guided by the hand of God.

The leaven of scholasticism was leavening the whole lump and everywhere, driven by the ever unsheathed sword, the new and better learning exposed the fallacy and sophistry of mediæval philosophy. Everywhere Guttenberg's invention had multiplied a hundredfold, and the minds and hearts of men were growing conscious of a light yet unseen of a freedom theirs by divine right, yet denied. The voice of the nations was uplifted in a mighty chorus, "Free us; let light be." The clock strikes and the heaven-ordained man steps upon the stage It is Luther; our Luther; an ambassador of the most high God, who, with the voice of man in the accent of heaven, declares: "The blood of Jesus Christ cleanseth us from all sin." "The just shall live by faith." The Pre-Reformation Drama ends and the Reformation drama begins!

25th Week after Trinity. Nov. 16, 1902.

Lutheranism in America

Micah iv : 1-9

Historical Topic reviewed by Rev. E. J. Wolf, D.D., LL.D.

A Presbyterian lay elder of Greater New York, widely known for his religious intelligence and activity, invited the writer some years ago to dinner at his palatial home. He punctuated the kind invitation with the remark, "I want to have a talk with you about the Lutheran Church, a Church which I consider the backbone of this country."

When an eminent member of the Presbyterian Church, which confessedly in some aspects holds the foremost rank in American Protestantism, speaks thus of the Lutheran body Lutherans themselves are warranted in exulting somewhat over the status of their Church in this great Republic.

Lutheranism in America is a phrase of immense compass. It comprehends much that inspires gratitude, pride, hope, zeal and confidence. Numbers, vastness, power, are very

significant to the modern mind, and along these lines Lutheranism makes a very favorable showing. The communing membership approximates 2,000,000, and the other adherents, juvenile and adult, are probably twice that number. The steady rate of increase has for years exceeded that of every other Protestant division, and in the last decade it was 50 per cent. greater than the increase of population. The Lutheran people are found in every State and Territory, they abound in every city, and they form one of the most stable, solid, conservative and thrifty elements of the nation, found as they are, for the most part, in that stalwart middle class, which is removed from the temptations fostered by wealth and from the vices which thrive in the soil of poverty.

To meet the spiritual needs of this people and through them to reach out to the unchurched multitude, Lutheranism possesses a well-articulated and firmly established system of Scriptural doctrine, which is heartily accepted and faithfully preached in all its churches. It observes a mode of worship which not only bears the stamp of the purest Church life of the past, but receives commendation in our own day even from circles which long discarded fixed forms of prayer and praise. Besides a vigorous Sunday school work Lutheranism maintains a method of juvenile in doctrination which secures and qualifies for church membership the large majority of Lutheran young people, and many who are not of Lutheran parentage.

That in her practice of catechization the Lutheran Church possesses an incomparable advantage over others is widely attested by the denominational press. The most advanced religious weekly has recently advocated, as the only means of arresting the decline in religious interest, that "all the children of a parish who have reached the age of ten" should be put through "a regular course of training in religious things until they are 14," claiming that every one of these children would "grow up seriously interested in spiritual things," and that they would "pass into the Church naturally and easily and become its efficient workers." In another issue the same journal (*The Outlook*) showed that "Decision Day," recently introduced into the Church calendar, corresponds "to the annual time of coming forward for confirmation," and that as a recoil from "modern revivalism," this connotes "a return to the Pauline and Catholic theory of Christian nurture, the normal way of bringing the children of the Church into conscious discipleship and full communion."

Thus the importance of Lutheran ways and institutions are commanding public recognition, and as these are administered by a pastorate which in intelligence, fidelity and efficiency is nowhere outclassed, Lutheranism is in a position not only to mold those who naturally belong to it, but also to gain a hearing from all classes and conditions of men.

The Lutheran Church in America has, verily, a bountiful heritage, a magnificent constituency, a munificent endowment for spiritual expansion and conquest, and these endowments are paralleled by boundless opportunities, which are justly the envy of other churches. There is hardly a city or town where a Lutheran congregation cannot be gathered by an earnest and capable minister who preaches the full Gospel as understood by Lutherans and employs Lutheran measures.

But a rich heritage with all its advantages brings not only grave responsibilities, but inevitable perils. The consciousness of strength, the pride of descent, the spirit of self-satisfaction may prove the bane of a church, as they have often proved the ruin of individuals and of nations. Numbers count for little in any cause unless they are alive, alert and aggressive. They may increase the burden which they ostensibly share. They may require and exhaust the Church's ministrations instead of ministering of their strength and substance to the Church's well-being. And in like manner all spiritual resources have little value except as they are exploited and utilized. China is rich in mountains of ore and the precious metals, but these deposits remain where they were placed in the creation, and the great empire is the poorest of nations.

So opportunities are scheduled like lines of transportation. If they are not seized, if you are not on time, the train, the steamer will have gone. To the Jews were committed the oracles of God, theirs were the covenants, the adoption and the promises, but they knew not the hour of their visitation, and the vineyard was taken from them and committed to others. Some Lutheran history makes wholesome if not palatable reading. Golden gates opened to Lutheranism in New York in the eighteenth century, but they were allowed to close with irreparable detriment to the Church. In Philadelphia at the close of that century Lutherans stood second to none; but there, too, failure followed failure.

Great talents are not vouchsafed us that we may rest in them, bury them, or make a parade of them, but that they may be exercised, improved and multiplied by a proper application. And the folly of the drone

who had the one talent may be matched by those having ten or a thousand with like disastrous results. Our matchless advantages are a trumpet-call to Lutherans to press forward, to occupy the land for their divine King, to win the masses to the Cross.

And let them not forget that "by might of ours can naught be done." Let them, like their illustrious leaders, Luther, Spencer, Muhlenburg, Walther, give themselves to unceasing and fervent prayer and realize "the exceeding greatness of His power to usward who believe." Let them as trustees of the vineyard render unto God what belongs unto Him, a portion of their sons for the altar and a portion of their substance for the Lord's treasury. Let them crowd their churches as souls hungering for the Word. Let them show by their lives that the doctrines they profess represent their inner convictions and that the forms of their worship express the devotion of their hearts, and Lutheranism will spread like a resistless wave of light, the conserving and the controlling religious force of our country.

26th Week after Trinity. Nov. 23, 1902.

O Give Thanks Unto the Lord

Psalms cv.: 1-6.
Biblical topic reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is true thankfulness? How are we to give thanks? For what are we to be thankful? Why are we to give thanks?

Lessons for our own lives: *It is well for us to realize our ingratitude.* For to be ungrateful is a shameful sin, and we fall into it unless we take heed to our ways, with the greatest ease. Take the explanation of the Third Article, in Luther's Catechism, and test yourself by it, Do you thank and praise God daily for the universal gifts of food, raiment, the powers of mind and body? Or do you go on thoughtless of the blessings of every hour and moment, which come, each one, from His unforgetting care? No need of any other way of finding conviction of one's sinfulness than to spend a half-hour in close, earnest meditation upon the good gifts of God, and our thoughtless reception of them. Is it because of unbelief that we are so prone to ingratitude? It may be. A man will say that "every good gift and every perfect gift comes from above, from the Father of lights," but all the time he is in his own mind claiming a good deal of credit for himself, his keenness of intellect, his faithful application, his shrewdness of judgment as the chief factors in his good fortune. He does not believe, with a realizing confidence, that without the continued blessing of God, Who made him and his powers, Who has preserved health of mind and body to him, Who has given him opportunity, all that he could do is but nothing.

And is it because we value so little the good gifts which we do recognize as specifically and directly God's bestowment, that we are ungrateful for these? The Word of God, the Holy Sacraments, the ministry of the Gospel, in a word, the Church and all that it holds and offers, are they of enough worth to us to drive us to thanksgiving?

If our faith in the goodness of God, our realization of the truth that all good things are from Him, and our estimate of the blessings we enjoy were strong and vivid, is it conceivable that we could join in the hymns of praise, in the ascriptions of thanksgiving, in prayer and psalm, with such cold and indifferent hearts, or that we would ever need to be reminded of the duty of thanksgiving? Would it not much rather be true that the privilege of rendering thanks, in words and deeds would so ravish us with delight that the offerings of our gratitude would be as ceaseless as the songs of the birds or the shining of the sun? Lord, have mercy upon us!

Book Notes

WHY THERE ARE JUST FOUR GOSPELS. Pamphlet. By Rev. F. H. Knubel.

This essay of eight pages has for its purpose the discovery of a reason that might fitly be ascribed to the Divine Mind for causing to be written "just four" Gospels. The distinct need for each of the four, and their harmony in combination to fulfill their mission, is seen from the standpoint of the believer rather than the critic. The question is satisfactorily answered, and incidentally encouragement is given to systematic study of the Scriptures.

LUX CHRISTI; AN OUTLINE STUDY OF INDIA, A TWILIGHT LAND. By Caroline Atwater Mason. Pp. 280. 30 cents. The Macmillan Co., 66 Fifth avenue, New York.

This is the second of a series of readable text-books on Missions, provided by the Central Committee on the United Study of Missions and intended particularly for the Women's Societies. It presents concisely and interestingly facts touching the history, religion and people of India, with accounts of Christian mission work and methods undertaken and a final view of the future prospect. The topic being large, details are impossible, but a basis for wider study (if desired) is provided. Lutheran work and literature while partly noted deserved a bit more.

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. Eilert,
WITH
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Editorial

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

The summer is past, vacation ended, and rested, we are again beginning our work. Each individual should have some special religious work, and each League should plan for effort in some line which will tend to advance the interest of the church with which it is connected. The idea of the League is centralization and the combining of efforts in the direction of its own home congregation. Not that work should be confined to that one spot, but work there will beget work for others outside.

There are so many objects requiring attention, so many people to be cared for, that it is difficult even to know what is our duty. The pastor needs helpers, the Sunday school requires teachers, and the work generally is calling for contributions, money and labor. One League some time ago undertook the organization and the care of a Home Department in the Sunday school, which added much to the numbers and interest in the school. Every faithful Leaguer will find something to occupy his or her attention and strengthen the love for the Church.

This season of year brings many wants, and as a result of the coal strike there will be many bodies to warm and many mouths to feed. This may be a test of Christian charity that begets love for others. We with our blessings must not forget those who are suffering, but must be ready to share with them that they may have some of the blessings which we enjoy.

"The love of money," it is said, "is the root of all evil," and the desire for power overcomes all good feelings. These two points are illustrated by the present conflict between labor and capital, which might have been avoided by consideration and concession on both sides. The commandment to "love thy neighbor as thyself" is one not easily learned, or, if learned, is easily forgotten. Therefore, it becomes us to cultivate the spirit of charity and kindness, which forgets self and thinks of the rights of others.

Let the motto of the National Convention be in the minds of all Leaguers in the beginning of the fall work and throughout the winter and year. Without prayer we can do nothing; without work our prayer is of no avail. He that works and does not pray need not expect a blessing; and he that prays and fails to carry out his prayers lacks the spirit of his requests. The two are inseparable and go hand in hand.

Sometimes we feel that our people do not realize sufficiently the benefit and blessing of giving, and that the educational process is very slow. It is encouraging to note the following from *The Churchman*, and we commend the action to the careful consideration of our readers: "The children of the Lutheran Sunday school of St. Thomas, Danish West Indies, had just completed their collections for their annual Sunday school outing on Whitmonday when the horrible disaster occurred in Martinique. They unanimously decided to contribute the entire amount to the fund for the suffering, and went without the pleasure to which they had been looking forward for nearly a year."

It speaks well for a nation when its Chief Magistrate is interested in the young people and children of his land, and ready to do what he can to advance the cause of right. Among other things in his letter acknowledging the invitation to be present at the gathering of the Sunday school children of Brooklyn recently this paragraph occurs:

"Sturdy, self-respecting morality, a readiness to do the rough work of the world without flinching, and at the same time an instant response to every call on the spirit of brotherly love and neighborly kindness—these qualities must rest at the foundation of good citizenship here in this Republic if it is to achieve the greatness we hope for it among the nations of mankind."

League work means not merely fun and frolic. It calls for self-denial. It requires patient and faithful effort. It means ever renewing zeal. It is work which cannot be completed in one month or one year. Constantly developing, it demands increased faithfulness to meet growing responsibilities.

Neither will the work "do itself." It must be done. Whether it will be done, and how well, depends on the individual. Organization and committees are necessary, but the vitality of our Leagues depends on the individual members and their faithfulness. What are you doing?

What are you doing to increase your missionary offerings? Have you tried the plan of asking your League to support one special worker in the Foreign field, or to join with some neighboring League to support a worker in the Home field? It will surprise you to see the results.

An exchange says: "What the editor of the *Lutheran* saw at the National Luther League convention impressed him with the conviction that the Luther League is in safe, conservative hands, and that a genuine spirit of Lutheran loyalty pervades its most zealous promoters. A chord was struck in this convention to which it is hoped the Luther League will in the future more generally respond. We refer to its opportunity of promoting the mission and educational interests of the church. That is the work of the Lutheran Church pre-eminently, and the Luther League can render no better service than to bend its energies in that direction."

Nothing so bars the way of salvation as self-conceit. And it is only when we learn to see and confess that we are nothing but sinful dust and ashes that we are in the way of securing the Divine help.—J. A. Seiss.

A Lutheran's Impression of the Coronation

Frederick W. Holls, Esq., a well-known Lutheran, who was chosen as delegate to the "Hague Arbitration Tribunal," attended the coronation of King Edward VII.

He gives his impression of the ceremony as follows:

"Quite apart from its political and constitutional aspects the coronation struck me spectacularly and musically as a religious service, most beautiful and impressive. Nothing could have been imagined more solemn and sweet than the beginning of the service with the singing of Luther's hymn, 'Ein Feste Burg Ist Unser Gott,' in the distance, and then the subdued but very impressive rendering of the hymn, 'O God, Our Help in Ages Past.'"—*The Lutheran.*

Publishers' Column.

If the interest that is being displayed in our effort to secure 10,000 additional subscribers by January 1 is any criterion, then we ought to have no difficulty in successfully accomplishing that result. We are encouraged from all sections with letters stating that efforts are being made to secure clubs of subscribers, but most encouraging of all is the one received recently from the president of the Illinois State League, Rev. C. O. Salberg, who says: "I am getting ambitious to secure 1,000 new names for the REVIEW in Illinois; 400 are already pledged. Hope to give most of my work this year to dissemination of the REVIEW."

Isn't that encouraging, and ought it not stir up our other State presidents to a friendly rivalry to do as well if not better than Illinois? Come! New York, Pennsylvania, Ohio and the rest of the presidents. What are you doing?

But it is not only the State presidents, it is the District League presidents and the presidents of the local Leagues that we want to stir up as well. You want your State to do its share toward that 10,000; how many are you going to add to your State list? A little of your time and effort in this direction will reap rich returns. Won't you begin at once?

Here is more encouragement that speaks for itself. A communication from a Lutheran in Kurme, Japan, says: "Kindly send me your splendid paper for one year, beginning if possible with the August number. Fifty cents has been sent to-day as the subscription price."

Our friends in the Far East seem to appreciate the League publication. Ought we not at least give it our support here at home?

We wish to repeat the announcement made at the St. Paul convention, that orders would be taken for the books of the Reading Course, the four courses of five books each to be paid for on the installment plan. The order must be accompanied with satisfactory reference and $2 as the first installment. Payments of $1.50 monthly must be made thereafter for 11 months. The total of $18.50 can therefore be paid in easy terms and you will secure 20 excellent books for your library. Don't miss the opportunity. Send for the books at once.

The editor of the Luther League column in the *Young Lutheran* has this to say about it: "This is in more than one way a fine proposition. You have a library at the outset. You feel encouraged to pay by the benefit you get day by day. You have a good answer to book agents that come to you with trash. You can say that you are paying for a set of Lutheran books. A library is a valuable piece of furniture. At the end of a year you will be reckoned among the 'pillars' of the church, firm, in the church to stay. We shall watch this movement of the young Lutherans to provide themselves with good libraries with much interest and shall report the result."

Address orders for subscriptions, books, badges, and all supplies to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Fiftieth Anniversary

(*Continued from page* 8.)

pastor on April 8, 1888, and continued in charge until December 31, 1894. During his pastorate of nearly seven years about $700 was spent in improving the church property and the addition of 2 acres of ground was made to the cemetery.

On February 1, 1895, Rev. Fred. Klinefelter began his pastorate and closed his labors here October 9, 1899. In 1896 the Church came into possession of the new parsonage through the death of the Misses Acker. It was also during his pastorate that new memorial windows were put in at a cost of over $1100. Soon after Rev. Klinefelter left the St. Matthew's Church withdrew from the Lionville charge.

During the first two Sundays of November, 1899, Chas. R. Streamer, then in charge of the Student Mission Campaign, with headquarters in Pittsburgh, preached as supply and on November 26 "received a unanimous vote to become pastor of St. Paul's Lutheran Church." He took charge on December 8, 1899. The relation entered into, so far as can be ascertained, still continues pleasant and profitable.

During the 64 years of this congregation's history there has been but one young man to enter the Gospel ministry, namely, Rev. H. M. Oberholtzer, now of Troy, N. Y. He has spent his ministry since 1882 largely in Home Mission work.

In the history of this congregation it will be seen there have been 13 pastors and in the history of the present Church, during 50 years, 10 pastors.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

Brooklyn

— On Sunday, August 10, the Church of Our Saviour celebrated its first anniversary. The pastor of the congregation preached in the morning, and in the evening the sermon was by Rev. W. Koepchen of New York. The congregation shows a nice growth for its first year.

— The auditorium of the Immanuel Church has been completed. For the last two or three years the services have been held in the basement of the church.

— In the presence of several hundred people the Lutheran Church of the Messiah, at Nassau avenue and Russell street, Greenpoint, was dedicated Sunday afternoon, September 28. It was expected that former Mayor Schieren of Brooklyn, who has held himself personally responsible for the payment of the edifice, would make an address, but he sent a telegram from Chicago expressing regret at his inability to be present. The dedicatory address was made by the Rev. A. Steimle. The Rev. H. S. Knabensehuh of Christ Church also spoke. In the evening the pastor, the Rev. D. D. Tripler, preached. The new edifice cost $30,000.

Philadelphia

— On Sunday, August 24, the German Lutheran congregation in Tacony, Rev. A. Biemueller, pastor, celebrated its tenth anniversary. Rev. Biemueller preached in the morning. At the afternoon services many members of the German congregations in the city were present. Revs. F. Wischan and H. Siebott delivered appropriate sermons. This congregation was organized 12 years ago by Rev. M. Schimpf, and has grown rapidly. It has a handsome church and a commodious parsonage.

— At a special congregational meeting of the new Temple Lutheran Church, at Fifty-second and Race streets, West Philadelphia, Rev. Dr. A. Pohlmann was unanimously elected its first pastor.

Chicago

— The corner stone of the chapel of St. Andrew's Lutheran Church, Rev. S. M. Lutz, pastor, was laid with appropriate services on Sunday, September 7. Rev. Drs. Yarger, Hinman and Severinghaus made addresses.

— Sunday, July 20, there was a new English Church organized in the neighborhood, known as Bowmanville. Rev. J. W. Breitenbach has charge of it. Through the intercession of Rev. F. W. Meyer, this church was befriended with a new organ by Mr. Denhart of Washington, Ill., a brother who is favorably known for such like helps.

Baltimore

— The Lutheran Church of Our Saviour was organized at West Arlington, a suburb of this city, on Sunday, September 7. The services were conducted by Rev. Dr. Hartman, secretary of the Board of Home Missions, and his son, Mr. Herbert H. Hartman, who has had charge of the work during the summer. The membership of the new congregation is 43. A lot has been secured, and preparations are under way to erect a new church this fall.

— Salem Lutheran Church of Catonsville, Rev. M. L. Enders, pastor, has purchased a lot, suitably located, for a new edifice. A three-story building is now on the ground, but this will be torn down at once and a new church to cost $12,000 erected. The lot is 50 x 150 feet, and costs $1800.

Rochester

— At a congregational meeting of the Church of the Reformation, Rev. F. F. Fry, pastor, held on Monday evening, August 25, it was decided to erect a new Sunday school building. The property adjoining the church has already been purchased for that purpose. The building will accommodate 1000 scholars. It will be conformed to the Graded System of instruction and thoroughly equipped with the best appliances. Less than two years ago the church edifice was completed, and the addition of a model Sunday school will give the congregation a complete plant.

Detroit

— The corner stone of the new edifice of the Church of the Messiah was laid with appropriate exercises on September 7. Rev. Dr. S. A. Ort, president of Wittenberg College; Rev. William T. Hahse of Atchison, Kan.; Rev. W. L. Tedrow of Ann Arbor, Mich., and others participated. The stone was laid by the pastor, Rev. J. G. Hildner. The congregation is five years old. The church and parsonage completed will cost about $16,000.

Scranton

— Holy Trinity congregation, Rev. E. F. Ritter, pastor, will make an effort to pay off its church debt, amounting to $1600, by November 1, which will mark the twentieth anniversary of the organization of the congregation.

MISCELLANEOUS

— The one hundred and fiftieth anniversary of the organization of Manheim Lutheran Church, Little Falls, N. Y., was observed August 31 and September 1. On the evening of the first date the pastor, Rev. R. J. Van Deusen, was installed.

— On Sunday, September 7, the stately edifice of Christ's Church, Lewisburg, Pa., was consecrated. The structure was designed by Herr Naschold, a well-known architect. It is built of Humelstown brownstone, has a tower and cathedral windows and the interior is furnished in antique oak. It will seat more than 1500 people. Rev. I. H. McGann, A.M., is the pastor.

— Grace Church, Monongahela City, Pa., was organized by Rev. S. J. McDowell on August 14 with 34 members. On August 24 he also organized St. John's Church, at Swissvale, a suburb of Pittsburgh, with 35 members.

— A Lutheran mission has been begun at Wherum, Pa., a new town which is growing up around the plant of the Lackawanna Coal & Iron Company. Rev. J. M. Snyder is in charge of the work.

— St. Andrew's Lutheran Church, Concord, N. C., Rev. Edw. Fulenwider, pastor, was entirely destroyed by a terrific storm which occurred in that section on Thursday evening, August 14.

— St. John's Church, Wytheville, Va., has given 11 of her sons to the Lutheran ministry.

— On Sunday, September 28, the First English Lutheran Church of New Haven, Conn., was organized with 100 members. The services were conducted by Rev. Luther Sieber.

The organization of this church is the outcome of the summer's work of Mr. Sieber, who is a student at Gettysburg, Pa. He returns to the seminary to finish his studies, and will then take charge of the congregation. During his absence the Rev. Boyer, D.D., will have charge. This is the first English Lutheran Church in the State of Connecticut.

— Jacob A. Geissenhainer, who has served three terms in Congress and is again a candidate in the Third Congressional District of New Jersey, is the son and grandson of Lutheran clergymen. He was born in New York. He was graduated at Columbia College and afterward studied law at Yale and at New York University.

— Rev. J. C. Dietz of Iron Station, N. C., has been called to the promising Chicago Synod Mission at Alexandria, Ind. It is expected that he will begin his ministry in the beautiful new "Memorial Church," which is valued at $12,000, and is the gift to the congregation of an unknown donor, who, however, is a Philadelphia Lutheran, who is erecting the church and completing it, even to the books, &c., for worship, under the direction of Rev. W. J. Finck of Anderson, Ind.

— St. Paul's Church, Tiosa, Ind., Rev. Geo. F. Dittmar, pastor, is remodeling the interior of its large and commodious church building. This congregation, which is one of the most liberal country parishes in the Chicago Synod, recently held a Harvest Home Mission Festival, with Rev. Dr. Hunton of Chicago, mission superintendent, as the speaker.

— Mt. Moriah Lutheran Church, Anna, Ill., Rev. H. L. McGill, pastor, consecrated its new edifice on Sunday, August 31. The building is of brick, modern but churchly in its appointment. The property represents an outlay of about $13,000.

— Rev. D. F. Thomas has resigned the pastorate at North Manchester, Ind., and accepted a call to Washington, Ill.

— The General Council has made a preliminary canvass and arranged to begin regular services at Elgin, Ill. Rev. Anda, the Sunday school field secretary, took the initiative, and the work will be continued by the Chicago Synod's Home Mission Committee, with the aid of the Chicago Seminary students.

— The town of Janesville, Wis., has been canvassed with a view to the establishment of an English Lutheran Church. A number of families have been secured.

— On Sunday evening, August 17, at 7.10, Trinity Lutheran Church of Hays City, Kan., was struck by lightning, and the church and contents totally destroyed by fire resulting. Mr. J. F. Krueger, a student of the Western Seminary, has been supplying the congregation during the summer.

— On Sunday, August 17, the Wartburg Lutheran Church of Enid, Okla., was consecrated. The dedicatory sermon was preached at 10.30 a.m. by Professor Krueger of Midland College, and the building immediately dedicated, the pastor, Rev. H. Marxen; Rev. Jensen of Garber, Ok. Ter., and Rev. H. L. Yarger, D.D., assisting in that part of the service.

— The Swedish congregation at Pueblo, Col., under the pastoral care of Rev. Peterson, is erecting a church building at a cost of $5000. It is almost ready for dedication.

— Rev. Herman Lewis Wiles, D.D., of Mansfield, Ohio, died suddenly on Thursday, September 4. Since 1884 Dr. Wiles had been pastor of the First Church of Mansfield. For 25 years he was a director of Wittenberg College, and was once tendered the presidency of that institution. His ability and scholarly attainments were recognized throughout the General Synod branch of the Church.

— Wittenberg Theological Seminary has received from Rev. J. G. Neiffer of Dayton, Ohio, the gift of a bust of Martin Luther. The piece is of Parisian marble, and will be placed in a *niche* in the wall of the chapel of the new seminary.

— The celebration of the fifth anniversary of the Lutheran Orphans' Home at Topton, Pa., was attended by about 4000 people, and contributions were made to the amount of about $800.

— The United Norwegian Church numbers now 362 ministers, 1191 congregations and 142,321 communicants, an increase during the last year of about 6000. The sum of $41,340 was raised during the past year for Home and Foreign Missions.

Daily Bible Readings

Oct. 5. XIX Trinity—I Corinthians 11 : 23-29.
Monday—Acts 8 : 26-40.
Tuesday—Acts 14 : 1-8.
Wednesday—Acts 16 : 25-40.
Thursday—Acts 17 : 22-31.
Friday—Acts 18 : 1-11.
Saturday—Acts 20 : 1-12.

Oct. 12. XX Trinity—Acts 10 : 30-35.
Monday—Exodus 12 : 29-36.
Tuesday—Exodus 12 : 37-51.
Wednesday—Luke 14 : 16-24.
Thursday—Mark 14 : 17-25.
Friday—John 14 : 15-31.
Saturday—Revelations 19 : 1-16.

Oct. 19. XXI Trinity—Matthew 26 : 26-29.
Monday—Exodus 4 : 1-17.
Tuesday—I Samuel 12 : 1-15.
Wednesday—I Kings 19 : 1-8.
Thursday—Jeremiah 1 : 1-10.
Friday—Acts 6 : 8-15.
Saturday—II Timothy 3 : 1-17.

Oct. 26. XXII Trinity—John 2 : 13-17.
Monday—Isaiah 62 : 1-15.
Tuesday—Jeremiah 12 : 1-17.
Wednesday—Ezekiel 34 : 11-19.
Thursday—Haggai 1 : 1-15.
Friday—Luke 21 : 1-4.
Saturday—Acts 21 : 1-6.

Nov. 2. XXIII Trinity—Acts 2 : 7-12.
Monday—I Samuel 2 : 27-36.
Tuesday—II Chronicles 24 : 14-22.
Wednesday—Galatians 3 : 1-14.
Thursday—Ephesians 3 : 8-21.
Friday—I John 4 : 1-8.
Saturday—Revelations 2 : 1-11.

Nov. 9. XXIV Trinity—Acts 17 : 22-28.
Monday—Isaiah 2 : 1-5.
Tuesday—Ezekiel 17 : 22-24.
Wednesday—Joel 3 : 1-21.
Thursday—Acts 7 : 1-19.
Friday—Acts 7 : 20-36.
Saturday—Acts 7 : 37-60.

Nov. 16. XXV Trinity—Micah 4 : 1-7.
Monday—II Samuel 22 : 1-20.
Tuesday—Job 42 : 1-17.
Wednesday—Psalm 103 : 1-22.
Thursday—Philippians 4 : 1-13.
Friday—I Timothy 2 : 1-8.
Saturday—Luke 17 : 11-19.

Nov. 23. XXVI Trinity—Psalm 105 : 1-6.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Pres., REV. A. J. D. HAUPT, - - - St. Paul.
Cor. Sec'y, HERBERT ANDERSON, Minneapolis.

District Leagues in States Not Organized

LUTHER LEAGUE OF CENTRAL CONNECTICUT.
Pres., C. F. GUTBROD, - - - - New Haven
Cor. Sec'y, MISS SIGNI ISAKSON, - New Haven.

LUTHER LEAGUE OF NEWBERRY COUNTY, S. C.
Pres., R. C. COUNTS, - - - - - Prosperity.
Sec'y, GRACE BEDENBAUGH, - - - - Pomaria.

LUTHER LEAGUE OF THE SOUTH ATLANTIC COAST REGION.
Pres., REV. R. C. HOLLAND, D.D., - Charlotte, N. C.
Cor. Sec'y, JULIAN SMITH, - - Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. E. D. BUSBY, - - Moorhead, Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

NEW YORK STATE

New York City

—The regular bi-monthly business meeting of the Luther League of New York City was held at St. Paul's Church, 149 West 123d street, on Monday evening, September 15, the president, I. S. Runyon, presiding. There was an unusually large number of delegates and visitors present. After the disposal of routine business Rev. J. W. Smith of Yonkers presented the report of the delegation to the National Convention. Mr. C. F. Gutbrod of New Haven, Conn., was a visitor, and told of the progress the League is making in that State. Preparations are being made for a special meeting at Gustavus Adolphus Church on October 24, to which the Brooklyn League has been invited. Luther Day, November 10, will be observed as usual, the celebration being held in Gustavus Adolphus Church.

Buffalo Central

—The Luther League of Holy Trinity Church, Buffalo, Rev. F. A. Kähler, D.D., pastor, is receiving new members every month. In September the literary meetings were resumed, conducted as in previous years. The "yachting party" in August was a success, financially as well as socially, $60 having been turned into the treasury as the result. The League was represented at the National Convention by Miss Louise Kähler, who upon her return presented a very inspiring report.

Albany District League

—The annual convention of the Albany District Luther League will be held in the English Lutheran Church of the Redeemer, Third avenue, near Twelfth street, North Troy, N. Y., Rev. Noah E. Yeiser, pastor, Tuesday, October 21, beginning at 10:30 a.m., and continuing through the day and evening. It is desired that every Lutheran Young People's Society in the Albany District, of whatever name, may be represented at this convention, and all such that are not members of the Albany District Luther

League are also kindly invited and respectfully urged to send members to enjoy the benefits of the convention. This is to be a mass meeting as well as a convention of delegates. We invite and urge all working young Lutherans to come as delegates or as visitors and share in the advantages to be derived from the discussion of the profitable and interesting programme now in course of preparation. Rev. Edwin Heyl Delk, pastor of St. Matthew's Church, Philadelphia, is to be one of the speakers of the convention and Miss Jessie Brewer, who is now on her way home from the mission field in Guntur, India, is expected to be present and give an address.

PENNSYLVANIA

—The Ninth Annual Convention of the Luther League of Pennsylvania will be held in the St. John's Lutheran Church of Lewistown, Pa., Rev. M. S. Cressman, D.D., pastor, beginning on Thursday, October 30, 1902, at 2 o'clock p.m., and closing with a Reformation Rally on Friday evening, October 31, 1902. The motto of the convention is WORK—What —When—Where—Who—Why.

Philadelphia Central

—The September meeting of the Philadelphia Central Luther League was held at St. Matthew's Church, Broad and Mt. Vernon streets, on Tuesday, September 23. A complete report will be published next month.

Lancaster Central

—The Central Luther League of Lancaster County, Pa., holds its eighth annual convention in Zion's Lutheran Church, Leacock, October 2. Among the topics to be discussed are those of Liberality, The League's Mission, Success, and an Echo of the National Convention. The speakers are Revs. J. E. Whitteker, D.D., C. S. Albert, D.D., of Philadelphia, J. W. Hassler, D.D., C. D. Clauss, E. Meister, C. F. Kuder, G. B. Matthews, and Messrs. W. M. Mearing and F. P. D. Miller. Sixteen Leagues will be represented in an all day session.

Catawissa Central

—The fourteenth convention of the Catawissa Central Luther League was held in St. John's Lutheran Church, Northumberland, Rev. C. R. Botsford, pastor, Thursday and Friday, September 4 and 5. The local League had made careful preparations for the entertainment of delegates and visitors. The church was prettily decorated with flowers, and everything done that would add to the pleasure of the visitors. On Thursday morning, after the enrollment of delegates and visitors, the convention was opened with a devotional service by Rev. C. R. Botsford. The leader emphasized the thought of "consecration," and urged that as the keynote of the convention. At the close of the devotional period Chas. Steele, one of the vice-presidents, assumed charge of the convention, the president, John Jones of Danville not being able to attend. Various reports were heard and the customary committees appointed. The Thursday afternoon session was begun with a praise service led by O. M. Paul, president of the local League. After the service various items of business were disposed of and the following visiting ministers received as advisory members of the convention and accorded the privileges of the floor: Rev. J. C. Mumper, pastor of the local M. E. Church; Rev. J. M. Reimensnyder, D.D., of Milton, chairman of the Extension Committee of the State Luther League, and Rev. J. N. Lenker, D.D. Rev. N. Scheffer of Berwick then opened a discussion on "The Gospel for America." This subject was admirably discussed by the convention. Great emphasis was laid upon home missions and the providential place the Lutheran Church had in that work. Rev. Dr. Reimensnyder was given an opportunity to present the work of the Extension Committee of the State League. His address was instructive and inspiring. The next speaker was George B. Reimensnyder, Esq., a leading member of the Sunbury bar. His theme was "Prayer." The subject was presented in a masterly manner, evidencing careful preparation and deep thought. On Thursday evening a song service by St. John's Choir opened the session. The music was carefully prepared and finely rendered. The speaker of the evening was Rev. W. E. Fischer, D.D., of Shamokin. His theme was "Our Church." In a broad and liberal spirit to other churches he set forth the beauties of the Lutheran Church, and laid strong emphasis upon the duty and service that each son of the Great Church of the Reformation owes his spiritual mother. Under the leadership of George Fox of Danville the Friday morning session began with a prayer service. After the transaction of routine business, Rev. Peter Altpeter of Catawissa delivered an address on "Faith." His remarks were listened to with great interest by the convention. In ringing tones and beautiful words he set forth the great truth of his subject as held by the Church of Luther. After this address officers were elected as follows: George Fox, Danville, pres.; W. H. Gable, Numidia; Chas. Steele, Northumberland, and Miss E. A. Mattis, Elizabethville, vice-prests.; Miss Ella Snyder, Danville, rec. sec.; Murray E. Leitzel, Northumberland, cor. sec.; C. S. Waltz, Berwick, treas. The convention assembled on Friday afternoon at 1.30 o'clock. A promise meeting was conducted by Miss Irene Fisher. At the close of this period the business of the convention was concluded. The delegates then ad-

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journed to enjoy a boating party arranged for their pleasure by the local League. There were 37 delegates and visitors in attendance.

Bucks, Montgomery and Chester Counties

— The Christian Endeavor Society of St. Paul's Church, Lionville, Rev. Chas. R. Streamer, pastor, has a membership of 40. The present officers are: Pres., Walter H. Dutton; rec. sec., Mrs. Emma Simpson; cor. sec., Miss Rebecca Gordon; treas., Mrs. Rebecca C. Moses. There is also a Junior Society and a Mission Band connected with the congregation.

Allentown District

— The Luther League of St. Luke's Church, Allentown, had an enrollment of 70 members on its first anniversary in May last, an increase of 35 during the year. The membership now numbers 80. The League recently presented $50 to the Church Council as a nucleus of an organ fund.

Schuylkill Central

— The Central Luther League of Schuylkill County held its ninth annual convention in St. John's Church, Tamaqua, Rev. O. W. Fischer, pastor, on September 1, 1902. This is the largest Central in the State. Among the resolutions adopted for the better administration of League work there is one by virtue, of which the county is divided into three precincts, in each of which one of its several vice-presidents is to reside, who is to visit each local in his precinct at least once a year. The corresponding secretary was charged with the usual duties of a statistician, and is to keep himself in communication with the statistician of the State League. Out of deference to a recommendation of the State League steps have been taken looking to the organization of Junior Leagues throughout the district. Among the topics discussed were the motto of the recent National Convention, "Praying and Working—Working and Praying," and "Of the Church—By the Church—For the Church." The following are the newly elected officers: Pres., Mr. Harry Portz, Girardville; vice-prests., Andrew Weaver, Schuylkill Haven, Miss Krell, Tamaqua; Miss Heidenreich, Mahanoy City; rec. sec., Anna D. Seaman, Frackville; cor. sec., Mrs. A. N. Stuart, Quakake; treas., Edward Sterner, Pottsville.

Juniata Central

— Rev. Wm. H. Dolbeer has organized a Luther League with nearly 40 members in his congregation at Belleville.

NEW JERSEY

— A rally of young Lutherans of the State of New Jersey was held in Christ Lutheran Church, Trenton, Rev. E. B. Killinger, pastor, on Thursday evening, September 25. The meeting was opened by Mr. T. Clem Beck, president of the Luther League of New Jersey and was well attended, not only by Trenton people, but by Lutherans from all over the State as well as from adjacent ones. A most interesting and inspiring programme had been arranged, the topic being "My Church, My Church, My Dear Old Church." The subjects, "Its Foundation," "Its History" and "Our Loyalty," were admirably treated by Rev. F. H. Knubel of New York City, E. A. Miller, Esq., of Philadelphia, Pa., and Rev. C. G. Fischer of Elizabeth, N. J., respectively, and could not fail to make an impression on the hearts and minds of those whose privilege it was to hear them.

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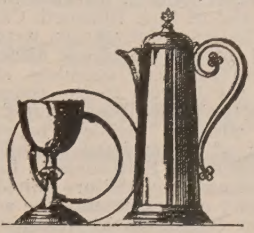
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MASSACHUSETTS

— There is a very hopeful outlook for a Massachusetts State League in the near future. The young people's societies connected with the Swedish churches at Gardner, Fitchburg and Orange have arranged a joint meeting at Gardner on October 8, and at this meeting the first steps toward the organization of a State League may be taken.

OHIO

Miami Valley District

— The eighth annual convention of the Miami Valley District Luther League was held in St. John's Church, Dayton, Rev. J. G. Neiffer, pastor, on August 28. The morning session opened with the regular service of the Church Book, Rev. A. F. Siebert at the altar. In the absence of the pastor, Prof. Perry O. Getter welcomed the delegates to the hospitalities of the local League, and the response was made in a few well-chosen words by the president, Mr. F. W. Bussard. The organization showed nine Leagues represented by 42 delegates, with enough visitors present to swell the number to nearly 100. In number of delegates present and in enthusiasm displayed this was the banner convention of this district. The report of the statistical secretary showed 11 Leagues, with 463 members connected with the District League. Fully as many more Young People's Societies in connection with the General Synod and Joint Synod congregations are not associated with the District League. So the number would be raised to 1000 members if all

General Missionary Convention

Methodist Episcopal Church, Cleveland, O., October 21 to 24.

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were reported. The president called attention to the fact that this was the only District League fully represented at the convention of the State League, and the only one in Ohio to be represented at the National Convention. The reports of R. A. Albert, delegate to the State Convention and of Mrs. Elizabeth Christy, delegate to the National Convention, were presented and listened to with the closest attention. The reports were full and complete and almost transported the hearers to the conventions, so vividly were the proceedings pictured. The session closed with an excellent paper by Miss Rosa Hersh of Miamisburg on "The Importance of Memorizing Scriptures." In the afternoon the delegates and visitors united in honoring the memory of Mrs. Louisa, the wife of Rev. B. F. Hoefer of Toledo, by attending the funeral, which was held at half past one o'clock in the church. The deceased had been a faithful member of the League, and had in former years been a delegate to this District League. At three o'clock the afternoon session began with devotional services conducted by Rev. A. E. Gringel of Xenia, after which an able paper was presented by Rev. F. C. Longaker of Newport, Ky., on "The Luther League: Its Position, Privileges and Power." James R. Parker, a native of Africa, who had been baptized and confirmed by Rev. David A. Day of the Muhlenberg Mission, Africa, gave an interesting account of mission work and customs prevailing in his native land. Rev. A. F. Siebert addressed the delegates and visitors on "The Superiority of the Luther League Topics." At the election that ensued the following were elected: Pres., F. W. Bossard, Germantown; vice-pres., John Vanderpool, Xenia; rec. sec., Miss Maude Ward, Brookville; cor. sec., Miss Clara E. Furry, Cincinnati; stat. sec., Prof. P. O. Getter, Miamisburg; treas., Elmer Shell, Ellerton. The invitation of the League of Salem Church, Lewisburg, to hold the next convention there was accepted. The final session was held at 7.30 p.m., the Vesper Service being conducted by Rev. C. F. Steck of Springfield. He then introduced Rev. F. G. Gotwald, the president of the State League, who presented the work that is being accomplished by the Luther League in all its branches, in a most instructive and interesting manner. He was followed by Rev. H. F. Richards of San Juan, who gave an account of the work that is being prosecuted there; its difficulties and prospects. After the close of the Vesper Service the report of the Committee on Resolutions was adopted, and the convention adjourned.

IOWA

Central Iowa District

—The convention of the Luther League of Central Iowa was held in Salem Church, Roland, August 16 and 17. Delegates representing six Leagues were present, and three pastors were in attendance. At the first session, on Saturday afternoon, an address of welcome was delivered by Mr. Joe Duea, president of the local League, and a fitting response made by Mr. J. E. Johnson, president of the District League. An interesting and instructive paper on "Praying and Working Must Be Joined" was read by Mr. A. J. Evenson. The chief feature of the evening session was the report of the National Convention, which was given by Mr. Edw. Duea. Sunday morning the delegates attended the regular church service with sermon by Rev. L. Harrisville. In the afternoon a session of the convention was held, at which an address on "The Progress of Christianity" was delivered by Rev. T. C. Thompson

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of Chicago, and a paper on "The Benefit of Luther League Convention" was read by Miss Louise Nelson. The final session was held Sunday evening. An address on "Unified Work in the Individual League" was delivered by Mr. A. O. Wydell, and a paper on the topic, "The Luther League, What It Is," was read by Mr. Osmund Viland, and discussed by Rev. G. C. Gjerstad of Slater. The convention was characterized by a tone of spirituality and quiet power that is sure to have its effect upon the future activities of the young people of this district.

KANSAS

— The Luther League of Kansas will hold its eighth annual convention at Abilene on October 20 to 22. The sessions will be held in Trinity Church, Rev. Fuller Bergstresser, pastor. A programme embracing a large number of doctrinal and practical subjects has been prepared, and an epoch-making convention is expected.

— The Luther League of Trinity Church, Abilene, is said to be the largest in the State, having enrolled 110 members.

MINNESOTA

— The fourth annual convention of the Luther League of Minnesota will be held in St. Luke's Lutheran Church, Goodhue, Minn., Rev. Merrell E. Boulton, pastor, on Thursday and Friday, October 23 and 24. The opening service will be on Thursday at 2 p.m., with the usual address of welcome and response, followed by organization and two papers on the doctrinal side of our church; first, "The Effect of the Augsburg Confession on Our Life," and, second, "The Vicarious Atonement." At 8 p.m. the rally meeting will be held. Friday morning will be devoted to reports, elections and business. At 2 p.m. the practical side of our Christian life will be brought out in three papers: first, "The Lutheran Inner Mission Work;" second, "Our Duty to the Young People Seeking Work in Our Cities;" third, "Our Duty to Our College Students." Each society in the State is entitled to three delegates and a Central to five delegates, who together with the acting officers of the State League, the members of the standing committees and the pastors of the churches whose societies are members of the League, constitute the legal voters. It is hoped that many of the Leagues in the State which have been standing alone so far will unite with us at the Goodhue convention, thus both helping themselves and helping us.

ALEX. J. D. HAUPT, President.

— The Chicago Synod has perfected plans to issue an eight-page paper devoted to the Synod's work, serving as a means of communication for officers and committees.

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The Junior League

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Sunday 5. The Lord's Supper. I. Cor. 11: 23-29.

Sunday 12. Puerto Rico Mission. Acts 10: 31-35.

Sunday 19. Meaning and Blessing of the Supper. Matt. 26: 26-29.

Sunday 26. Martin Luther, the Reformer. John 2: 13-17.

For treatment of these topics see the neat quarterly issued, at 10 cents per year, by this Review; P. O. Box 876, New York. These pamphlets also contain daily Bible readings of a very appropriate character.

The Junior Luther League of Grace Evangelical Lutheran Church issues a beautifully printed annual at Allegheny, Pa., containing daily readings and topics for the coming year, requesting each member to read each Scripture verse (one each day) at home on the day to which it is set and recite one of these from memory on the Sunday following at roll-call. The plan is admirable, and we have lately received from Mr. Chas. W. Fuhr of Pittsburgh, Pa., the list to be followed between September, 1902, and September, 1903, which shows a wide range of Old and New Testament study. These cannot but be very profitable and helpful. They incite to a search of the Scriptures and afford an opportunity to ask and answer questions as well as to write out a thought upon the lesson for the day.

A synopsis of the lesson is found on the blackboard before the League meets. The whole plan is a most excellent one, and is commended to the careful attention of the League at large.

Make free use of the blackboard and picture charts in League work.

Dates

October 7, 1518.—Almost one year after the beginning of the Reformation Luther was summoned to Rome to answer the charge of heresy; but, at the urgent appeal of the University of Wittenberg, he went to Augustusburg (Augsburg) instead, to meet the Papal delegate, Cardinal Cajetan. Luther referred to his Bible, and Cajetan demanded that scholastic authority be offered to refute the Bible, and arrogantly turned from Luther, who happily escaped from Augsburg, made a strong appeal to the Pope; and, later, to a General Council of the Church.

October 24, 1648, is a date to be long and gratefully remembered as the day on which terminated the lingering and awful war that began in 1618; and during which Germany saw many of her most beautiful provinces depopulated, whole cities ruined, and the noble, pious "snow-king," Gustavus Adolphus, fall at Lützen in 1632. But liberty of "thought and religion" was secured; and, at last, at Osnabrück and Münster in Westphalia, 102 years after Luther's death, was won the peace that was worth all that it cost.

October 31, 1517.—The keynote date of the Reformation, when the mind recalls the facts of the solitary monkish Bible scholar, Dr. Martin Luther, standing in the darkness, hammer in hand, nailing to the door of the castle-church at Wittenberg 95 theses against the Romish privilege of an anti-Scriptural indulgence to commit sin. This was the spark that kindled all Germany into a flame of zeal for Christ.

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Any Junior League having a specially interesting work, a notable event, or any other item of interest to report, is expected to forward the item promptly as an encouragement to other Leagues who are trying to accomplish what they can. Suggestions are always acceptable. Write us words of query or of cheer, as you may choose, and we will try to reply.

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Washington

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